February 2
1922

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness" (II. THESS. 2: 11, 12).

No. 5, Vol. LXXXIV. Thursday, February 2, 1922. Price One Penny.

A BRAVE PLEA FOR RELIGIOUS TOLERANCE.

THE following letters, written voluntarily in defense of the Latter-day Saints, were published in the *Swindon Evening Advertiser* of January 16th and 18th respectively:

"Sir—Permit me space in your columns to reply to the notes of your contributor, 'Wayfarer,' upon Mormons and Mormonism. I hold no brief for them, I do not accept their theology, but I believe in fair play and toleration. I do not think your contributor would violate these prineiples wittingly, but nevertheless he has done so through apparently insufficient information. I made the acquaintance of Mormon missionaries in Swindon prior to the war. I found them well-educated and intelligent. I questioned them and probed them, I read their literature, including the Book of Mormon, I found them honest and sincere, and I was more than pleased to have them at my table. My opinion of them was confirmed by those with whom they lived when in Swindon. I have recently met the present two who are now at their work in the town and I find them no exeeption to their predecessors. Your writer speaks of one of them as 'an oily individual.' Why I cannot imagine. Now for their prineiples. 'Wayfarer' charges them with luring girls to Utah, and refers to what he ealls their filthy wages. As a matter of fact, they draw no wages; every missionary pays his own expenses, or the money is found by members of his own family. He must not touch alcoholies, nor smoke, neither may he drink tea or coffee. If at the elose of his two and a half years' work he has done nothing to disgraee himself or his Chureh he is given a free passage from Liverpool to Boston or other similar American ports.

"Writing in the *Daily News* last November, Helen Macdonald

said: 'Salt Lake City isn't polygamous now any more than London or Paris—and I investigated as thoroughly as was possible—but the Mormons have discovered the secret of national vitality. Everywhere in the state were healthy, happy families.' In the same paper of last Friday's date appeared the report of an interview with the President of the London Mission. He said: 'Polygamy is not practiced by Mormons. It is forbidden by the United States Government and is now contrary to our principles. It is not true that we press for women converts more than men. It is not a condition that converts go to Utah; they do this at their own choice, and we advise them that if their circumstances are satisfactory in this country they should not make the change. We do not provide free passages, and we do not guarantee employment on arrival.' He was asked: 'What would happen to one of your women members if she had an illegitimate child?' He replied: 'An inquiry would take place and if it were proved she would be excommunicated. We look upon sexual evils as the next thing to murder and sexual indulgence outside the marriage state as the grossest of crimes.'

"Mr. Whitney, President of the European Mission, said last week that 'from their headquarters in Liverpool a reward of £200 has been offered since 1911, but not claimed by anyone producing evidence of induced emigration of women or girls as alleged.'

"Mr. Peet, editor of the *Utah Independent*, but not a Mormon, says that 'Utah spends more money per head on education than any state or country on the globe, that it has a greater percentage of children attending school, and a smaller percentage of paupers, illiterates, criminals, inebriates, and insane, than any other state.' Instead of women being slaves there they have had the vote for many years. If these charges were true surely the cute Americans would be aware of them and would interfere.

"'Wayfarer' asks, 'Why should Swindon tolerate them?' I would point out to him that his request for their violent migration can only be carried out by the police or the mob. The police must have a 'case' before they can act, and as they teach nothing contrary to English law, England should be the last country to break from its principles of religious toleration. We owe the cloth industry of Trowbridge, Bradford, Chippenham, Stroud, etc., to our tolerance of religious refugees from Holland and Flanders. If the appeal is to the mob, then I blush for the *Swindon Advertiser*. Bancroft, the Historian, tell us, that 'The Mormons were a people singularly free from vice, unless that were a vice that forms part of the tenets of their Church—and that they were one of the most industrious, sober and thrifty communities in the world.'

"The Governor of Idaho, J. McConnell, said he 'would rank the Mormons among America's best citizens.'

"'Wayfarer' appeals to the 'Free Churches' of Swindon to help him in his crusade. I belong to the Baptist denomination, a body that has always placed religious liberty in the forefront and has suffered heavily in that cause, and the appeal only repels me and leads me to sign myself

'FREE CHURCHMAN.'"

"Free Churchman's" second letter is as follows:

"Sir,—'Wayfarer' does not meet my points, nor my facts, but in most amusing fashion charges me with 'gullibility that could hardly be excelled' because I happen to be that curious type of person who likes to know both sides of a question before he expresses an opinion and to stand up for fair play for people whose views he cannot accept but whose good points he is prepared to admit. My appeal is to reason and enquiry—that of 'Wayfarer' is to brute force. I have seen the unthinking mob in Swindon almost kill two police officers while regulating the road cars of Swindon prior to the advent of the trams. I have seen Mr. William Iles hunted down Regent Street because he advocated fair play to South Africans during the Boer War. The same unthinking mob broke the windows of a man who was serving in France while they were pulling big money in the works and on munitions, though they had no grievance against him, and it ill becomes any man to even appear to be making an appeal to such travesties of Solomon.

"It was my dread of a repetition of such stupid brutality towards two very mild, inoffensive American citizens that urged me to utter my protest. Wild charges are always made against the pioneers of every religion. The early Christians, the modern Christian missionary, and even the Jews have all been charged with the crime of stealing, and destroying, and even eating the children of the people among whom they were living. Prejudice and ignorance will believe and invent the worst against others. Take, for instance, the quotation from 'Winifred Graham' by 'Wayfarer,' as follows: 'Every Mormon wears an unseen sacred garment fastened with white tape, round the neck are symbols representing the bloodstains of execution which would immediately follow an act of disobedience to the Church. Over the heart is a great V-shaped mark to show that the heart will be cut out if the member disobey or reveal any of the Mormon Temple secrets.' I ask how any grown-up individual can believe such 'rot' as this. This is 'gullibility' in big capitals if you like, and I am afraid the writer has been putting in too much time at the pictures.

"Would American law tolerate 'murder gangs' of this description? I showed this paragraph to an acquaintance. He laughed aloud and commented, 'Bogey, bogey.'

"I am asked to meet the statements of Mr. James Douglas and

Father Degan. I must point out that they are almost entirely composed of invective. There is but one little scrap of 'evidence' put in, and that is a vague extract from a letter which loses its point without the context. I have read and enjoyed James Douglas for years, but he is an Irishman full of moods and emotions. He is, or was, an avowed Liberal and has taken on the editorship of a Conservative paper that is in the forefront of the 'stunt press.' Is this where his 'level headedness' comes in? He speaks of this country being 'the paradise of quacks and imposters.' I doubt the truth of it, but the modern press seems to me to contribute its full quota of such charlatans.

"In my previous letter I referred to the good character given the Mormons by the editor of the *Utah Independent*, Mr. V. S. Peet. He visited England in 1911, and I give his words: 'I have come here to offer 1,000 dollars for each and every case proved of girls being sent to Utah as white slaves or for the purpose of becoming polygamous wives.' Further he said: 'If reasonable proof can be brought to show that plural marriages have been performed by the Mormons since 30th September, 1890; if even one plural marriage has been performed or sanctioned by the Mormon Church since that time—I will pay 1,000 dollars for the information.' Mr. Peet is not a Mormon, and he told an interviewer of the *Liverpool Express* he had been sent over to England by the commercial and business interests of Utah in consequence of the agitation in this country against the Mormons which is stopping emigration to Utah.' This money is deposited at Liverpool to-day, and is available for any who can establish their claim.

"This is an old controversy that crops up periodically. I remember that about twelve years ago the president of the English Mission offered the fullest facilities for enquiry and redress for any woman or girl whose case was put before him, and no one presented a case.

"If you accuse a man of crime give the specific details as you would be bound to do in a court of law. How is it that with such challenges issued no one comes forward with a case but shields themselves behind fearfully abusive generalities. We are 5,000 miles from Utah. The American is not only next door, but the 'Gentiles' actually out-number the Mormons in Salt Lake. The man on the spot, Mr. Peet, says these charges are untrue. English visitors there, like Helen Macdonald, say the same. In face of all I have written above I ask: Who is the one guilty of 'gullibility that can hardly be excelled?' If any of your readers are sufficiently interested I would suggest that when the opportunity occurs they should discuss first-hand with these 'oily individuals.' I don't for a moment think they will accept Mormon views any more than I do myself, but they will be less inclined to heave half a brick at them.—Yours, etc.,

'FREE CHURCHMAN.'"

THE LATTER-DAY SAINTS AND THE JEWS.

THE *Deseret Evening News* of December 31st, 1921, contains a very interesting article entitled, "From Zion to Jerusalem," by Sister Susa Young Gates, a daughter of the late President Brigham Young, and Editor of the *Relief Society Magazine*." Excerpts from the article follow:

"The Jews are returning to their land of promise by the thousands and tens of thousands. Since the occupation of Palestine by the British, which was effected at the close of the war, three years ago, wonderful strides have been taken in the fulfillment of the promises made to the Jews by their ancient Prophets, scattered and peeled for two thousand years. The Zionists in Jerusalem established, several years ago, a national university and a national university library, associated with that enterprise. There are already nearly one hundred thousand volumes in the library in various European languages, most of them in English, as English is almost the universal language used by the Zionists in Jerusalem. The librarian, Dr. Hugo Bergmann, has expressed his desire to receive a copy of all Latter-day Saint books for this university library. In compliance with that desire, President Heber J. Grant is forwarding to Jerusalem a set of Church works, with his personal inscription on the flyleaf."

"The story of the rehabilitation of Palestine reads like a fairy story, or one of the 'Arabian Nights' tales. First came the entrance of General Allenby, a great Jewish soldier, into Jerusalem, December, 1917. It is a remarkable coincidence that a grandnephew by marriage of Apostle Orson Hyde and of President Brigham Young, the son of Mrs. Genevieve Price Joyce, was present at the taking of Jerusalem. Major Cecil Reginald Talbot Joyce was the grand-nephew, as we have said, of Apostle Hyde. He made the march over the awful Syrian desert from Jerusalem to Damascus, being attached to Allenby's cavalry. His mother was the daughter of Bishop William Price and his wife Mary Ann Price, her sister being the wife of Apostle Orson Hyde. The prayer and prophecy uttered by Elder Hyde when he dedicated the land of Palestine for the return of the Jews is familiar to most Latter-day Saints."

Sister Gates quotes the following from a communication by Elder Hyde which appeared in the *Millennial Star*, January 1st, 1842: "Mrs. Whiting told me that there had been four Jewish people in Jerusalem converted and baptized by the English minister, and four only; and that part of the ground for an English church had been purchased there. It was by political power and influence that the Jewish nation was broken down, and her subjects dispersed abroad; and I will hazard the opinion that by political power and influence they will be gathered and built up; and further, that England is destined in the wisdom and economy

of heaven to stretch forth the arm of political power, and advance in the front rank of this glorious enterprise. The Lord once raised up a Cyrus to restore the Jews, but that was not evidence that He owned the religion of the Persians. This opinion I submit, however, to your superior wisdom, to correct if you shall find it wrong."

"It will interest the Latter-day Saints," says Sister Gates, "to know that the Book of Mormon is being translated by an educated Jewish scholar into pure Hebrew characters. Another interesting revival is the system of tithing, which has taken firm hold of both Zionist and non-orthodox Jews. It is estimated that through this sufficient means will be obtained for all reasonable rebuilding purposes."

THE CAVE MAN ANSWERED.

THE following, which appeared in the London *Outlook* of January 21st, last, is a sufficient answer to the ravings of the "Reverend" Sir Genille Cave-Brown-Cave and others of his ilk against the Latter-day Saints:

"The periodical revival of the 'Mormon scare' in the London newspapers brings down upon the credulous Englishman the amused scorn of our American friends. 'Girl Victim of the Mormons: Lured to Worse than Death in Utah: Mother's Agony,' are the headlines in a journal lying before me. This is all utter and complete poppycock. I was in Salt Lake City myself two years ago, and while I sympathize with any English girls who are induced to go there, it is for other reasons than those adduced by the anti-Mormon fanatics. Polygamy, as every American knows, is not now practised by the Mormons. It came definitely to an end in 1890, when the 'revelation' of the prophet who founded the sect was withdrawn by the Church under the menace of action by the Washington authorities. I was told in Salt Lake City, and by Gentiles and not Mormons, that there is no record there of any polygamous marriage having taken place for twenty-five years. The present-day Mormons are not objectionable because they are wicked, but because they are too good. There is probably no such religious city in the Western world as Salt Lake City; the most harmless and innocent amusements are frowned upon. It has recently, I am told, become illegal even to smoke a cigarette in Utah! If English girls have become converts and gone to Utah and their relatives have not heard from them, I hazard the guess that the victims have died—of boredom.

ONE conclusion is to beware of seeming certainties, to keep the windows of the mind open to the light; not to be over-anxious about the little part we have to play in the great pageant, but to advance, step by step, in utter trustfulness.—A. C. BENSON.

EFFECTS OF THE ANTI-"MORMON" OUTCRY.

THE anti-"Mormon" campaign that is now being carried on in different parts of this country, is having the opposite effect to what its promoters intended. All the conferences in the British Mission report large attendance of earnest enquirers at their regular services, people who are desirous of hearing the "Mormon" side. Nearly every mail brings to the headquarters of the Mission requests for literature pertaining to the doctrines and history of the Church. The following are samples of numerous letters received:

FROM A GENTLEMAN IN BIRMINGHAM.

"Sir,—I should be glad if you would favor me by forwarding a copy of the Latter-day Saints' *Millennial Star*, and any other information bearing upon your cause, as I am rather interested in the same."

FROM CAMBRIDGE.

"Dear Sir,—Please could you forward me literature on the 'Mormon' movement. I saw the address of the 'Mormon' headquarters in the *Daily Mail*."

FROM PARTIES IN IRELAND.

"Dear Sir,—I would be very glad if you would forward me some literature dealing with 'Mormonism,' its objects, teachings and practices."

"Dear Sir,—I am writing to know if you would kindly send me one of your magazines, as I see there is a lot of controversy going on in the papers. I feel rather interested in the matter and should like to know the truth and see for myself. I would send payment for the book if you would let me know how much it is."

THE BROADENING WAY.

AS YEAR unto year is added,
God's promises seem more fair,
The glory of Life Eternal,
The rest that remaineth there.
The peace like a broad deep river
That never will cease to flow,
The perfect Divine completeness
That the finite never know.

As year unto year is added
God's purposes seem more plain,
We follow a thread in fancy,
Then catch and lose it again.
But we see far on in the future
A rounded perfect bliss,
And what are the wayside shadows
If the way but leads to this?

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

ORSON F. WHITNEY, Editor. WM. A. MORTON, Associate Editor.

THURSDAY, FEBRUARY 2, 1922.

EDITORIAL:

THE STAGE OF TIME.

"ALL the world's a stage, and all the men and women merely players: they have their exits and their entrances; and one man in his time plays many parts." So says the Bard of Avon, and then proceeds to evolve his noble concept—the Seven Ages of Man:

> At first the infant,
> Mewling and puking in the nurse's arms.
> And then the whining school-boy, with his satchel,
> And shining morning face, creeping like snail
> Unwillingly to school. And then the lover,
> Sighing like furnace, with a woeful ballad
> Made to his mistress' eyebrow. Then a soldier,
> Full of strange oaths, and bearded like the pard,
> Jealous in honour, sudden and quick in quarrel,
> Seeking the bubble reputation
> Even in the cannon's mouth. And then the justice,
> In fair round belly with good capon lin'd,
> With eyes severe, and beard of formal cut,
> Full of wise saws and modern instances;
> And so he plays his part. The sixth age shifts
> Into the lean and slipper'd pantaloon,
> With spectacles on nose and pouch on side,
> His youthful hose well sav'd, a world too wide
> For his shrunk shank; and his big manly voice,
> Turning again toward childish treble, pipes
> And whistles in his sound. Last scene of all,
> That ends this strange eventful history,
> Is second childishness and mere oblivion,
> Sans teeth, sans eyes, sans taste, sans everything.

Fine! But is there nothing more to be said on such a theme? Is there not a higher and a wider application of the great poet's splendid metaphor, "All the world's a stage"?

Often, while sitting at a play, I have been led to reflect upon how small a part of the performance was taking place before the eyes of the people composing the audience. Were it not for the power of imagination, which extends the action, both ways, so as

to include what has gone before and what follows after the scenes visualised, how slender, how incomplete, how unsatisfactory, any such performance would be. What takes place in the mind, the incidents that fancy supplies, the larger part of the play, the part suggested to the inner consciousness prior to the entrance and after the exit of the character or characters upon the stage—this is what gives point and power to the visible presentation, clothing it with a glamour and investing it with a charm that it would not otherwise possess. And the same is true of a book, especially a masterpiece, a book worth reading. The greater part of it is outside the cover, in the mind of the imaginative reader.

Poets and even prophets—who are the greatest of poets—ofttimes "build better than they know," and perhaps are often credited, or debited, with meanings and interpretations that they did not dream of when uttering what inspiration gave them. But just as frequently is it the case that the poet cannot express his full thought, owing to the inadequacy of language; while the prophet purposely holds back, in accordance with the dictates of divine wisdom, "things unlawful to be uttered" before their time.

Is it not probable, therefore, that Shakespeare meant more than he expressed, when he limited to this life and to the shifting scenes of man's seven-aged experience his striking dramatic metaphor? Did he intend to so limit it? Was he not teaching, as great teachers sometimes do, and as the Greatest of All frequently did—was he not teaching by suggestion a larger lesson than the one he was openly inculcating? Was he not covertly presenting the doctrine—too advanced for Shakspeare's day—that the whole vast stretch of Time is as a stage, with Eternity on either hand as the wings from which emerge into view, as fast as their cues are given, the characters who strut their brief hour before the eyes of Gods and angels, and then pass off the scene to the varied destinies awaiting them?

Some may scoff at the idea, and ask, What had Shakspeare to fear from his generation? Let all such remember how Wordsworth was called to account as late as the nineteenth century, for those luminous, truth-revealing lines:

> Our birth is but a sleep and a forgetting;
> The soul that rises with us, our life's star,
> Hath had elsewhere its setting,
> And cometh from afar.

This plain teaching of a former life for mortals was too much for the rigid orthodoxy of Wordsworth's time, which could allow for the pre-existence of the Son of God, but not for that of man in general. Wordsworth had to recant or half deny that his heaven-inspired intimation meant as much as his bigoted censors seemed to fear. In like manner, Galileo, after asserting that the earth moves round the sun, and not the sun around the earth as was popu-

larly supposed, had to recede from his position, on pain of the rack and thumb-screw of the Inquisition. But after his recantation he said—where his judges could not hear him: "The earth still moves." And I fancy I hear Wordsworth saying—under his breath, after he had "explained his explanation" and satisfied his critics: "Man did live before this life—I care not what they say."

Was there not as much bigotry in Shakspeare's day, as in Wordsworth's? Rather more, I fancy, and of a fiercer, crueler kind, if history tells true. It is doubtful that even a Shakspeare, in Elizabeth's reign, would have ventured to proclaim all he thought, would have dared to divulge all he knew.

Yes, "all the world's a stage, and all the men and women merely players," cast for certain parts, and in duty bound to play those parts to the acceptance of the Great Manager who assigned them, and under the whispered suggestions of the Infallible Prompter whose wise counsels men do well to heed. "All the world's a stage"—but those who limit the proverb's meaning to the individual life in its successive and varying phases from the cradle to the grave, rob it of half its significance and of more than half its glory. The Pre-existence and the Life to Come must both be reckoned with in any attempt to explain the period of man's probation—this moment of the boundless, indivisible Eternity which mortals, for their own convenience, have named the Present, the Future, and the Past.

O. F. W.

PRESIDENT WHITNEY AND THE LONDON "EXPRESS."

An incident of the press-pulpit campaign now waging against the Latter-day Saints in this country, is a challenge issued by the Rev. Sir Genille Cave-Brown-Cave to Elder Herbert Savage, President of the London conference, to publicly debate with him the "Ethics of Mormonism." Elder Savage referred the matter to headquarters at Liverpool, where the following telegram from the Editor of the London *Daily Express* had already been received:

"London, January 27, 1922.

"Orson Whitney,
295 Edge Lane, Liverpool.

"Do yon accept Sir Genille Cave's challenge public debate with President Savage on Ethics Mormonism?

"Editor *Daily Express*, London.

"Reply paid 48 words."

President Whitney immediately wired the following answer: "Certainly not. My reasons are embodied in the wise counsel given by Brigham Young: 'Never condescend to argue with the

wicked. The principles of the Gospel are too sacred to be quarreled over. Bear your testimony in humility, and leave the result with the Lord.'

ORSON F. WHITNEY."

SPECIAL CONFERENCE IN BLACKBURN.

ON SUNDAY, January 15th, a special conference was held in the Blackburn branch meeting-rooms. Present as visitors: President Orson F. Whitney, Sister Mary Wells Whitney, Elder J. Fred Pingree, from Liverpool; and President Osmond C. Crowther, from the Newcastle conference. Two sessions were held, the first at 2 p.m., President Wilford O. Woodruff conducting the exercises. "Come, thou glorious day of promise," was the opening hymn, and prayer was offered by Elder Rulon R. Free. "Come follow me," was then sung, and the Sacrament was administered by Elders Thomas G. Finch and Q. David Hansen, assisted by Teachers George Haworth and Herbert Shorrock.

The officers of the Blackburn Sunday-school, Mutual Improvement Association, and Relief Society were all released, their faithful labors commended, and the names of those chosen to succeed them presented and sustained by the congregation.

President Crowther gave a short talk on the plan of salvation and the pre-existence, and President Walter Thompson, of the Blackburn branch, bore testimony to the Truth, and of the Lord's blessings to him.

Sister Whitney reviewed the history of the Relief Society, showing its purpose and wonderful accomplishments in teaching the women of the Church and aiding the poor of the world. She said there are at present forty-eight thousand members in this great organization. She testified of the high regard in which women are held in Utah, sensational and slanderous reports to the contrary notwithstanding.

The service was continued by the congregation singing "Guide us, O thou Great Jehovah."

President Orson F. Whitney then spoke, taking for his theme the hymn just sung. The Latter-day Saints have higher and clearer views of God and his purposes, not because of any superior native intelligence, but because of divine guidance. No one can understand the things of God without the Spirit of God. Therefore, the Holy Ghost is given to all members of the Church. Examples were cited showing how people not so led misinterpret the Scriptures. The doctrine of Transubstantiation, the asserted changing of the bread and wine of the Sacrament into the actual body and blood of the Savior, is based upon the words, "This is my body" and "This is my blood"—language that ought not to be taken literally but figuratively. To the Latter-day Saints the

bread and wine or water are but emblems of the body and blood, to remind us of the Savior's sacrifice. Again the religious world misinterprets the passage in St. John which says: "No man hath seen God at any time." If interpreted literally, it undermines the very foundation of the Christian faith, the great fact that Jesus Christ, who "was God," came upon earth and dwelt among men and in their sight. But even if it be limited to the supernatural, the true interpretation is that no man can see God with his natural eyes, but only with his spiritual eyes. It was thus that Abraham and Moses and others saw God in ancient times, and it was thus that Joseph Smith beheld Him in modern times. The address closed with an appeal to the members of the Church to stand by the truth and keep in the path of righteousness, regardless of persecution.

The congregation sang "We thank thee, O God, for a Prophet," and benediction was pronounced by Elder Q. David Hansen.

The second session convened at 6 p.m. President Whitney took charge and directed the proceedings. The congregation sang "How firm a foundation," and Elder Pingree offered the opening prayer. Singing, "I'll go where you want me to go, dear Lord."

President Whitney announced the honorable release of President Wilford O. Woodruff, and the appointment of Elder Harold H. Bennett to succeed him as President of the Liverpool conference, stating that Brother Woodruff would complete his mission in Germany, to which field he was now transferred. These acts being sustained, President Whitney spoke upon the subject of the Gathering of Israel, and incidentally refuted the base slanders that are now being published against the Church and its missionaries.

Elder Woodruff, the retiring president, also addressed the meeting, expressing his gratitude for the kindness shown and the help given him while presiding over the Liverpool conference. He pointed out the progress that had been made, and the possibilities for future development.

Elder Harold H. Bennett spoke next. He said the keynote of the conference was Progression, and traced the development of the work of the Lord in the various dispensations of the Gospel. He concluded his address by extending a greeting to all the members of the Liverpool conference, and expressing his desire that all should work together for the progress of the work in this part of the Lord's vineyard.

President Whitney then set apart Elder Bennett as the President of the Liverpool conference.

The congregation sang "Lord dismiss us with thy blessing," and President Crowther pronounced the benediction.

A very instructive and enjoyable Priesthood meeting of the Liverpool conference was held Saturday, January 14th, at Blackburn. President Orson F. Whitney and wife, with Elder J. Fred Pingree, of the Mission Office; President Osmond C. Crowther, of

the Newcastle conference; President Wilford O. Woodruff, retiring President of the Liverpool conference; Elder Harold Harper Bennett, late of the London conference; the traveling Elders of the Liverpool conference, and the local Priesthood were in attendance.

Short talks were given by Elders Bennett, Crowther and Pingree upon topics pertaining to the work of the Lord and the responsibilities of the Priesthood.

President Whitney then addressed the meeting. He spoke of the progressive character of the Church, tracing its history from the organization in 1830 down to the present time. As the Church progresses it changes its appearance, but its principles, which are eternal, never change. He closed by exhorting the members of the Priesthood to magnify their callings, that they might grow and progress with the Church in its rapid advancement.

On Sunday morning another session was held for the Elders of the conference. Brief addresses were given by all the Elders present, and President Whitney added a few remarks, pointing out the force and beauty of simple language, and urging the Elders to use short words instead of long ones whenever possible. He said the Gospel was made plain because there were so many plain people in the world.

GEORGE T. PATRICK, Clerk.

HIGH TRIBUTE TO THE LATTER-DAY SAINTS.

A DISTINCT tribute to the accomplishments of the Latter-day Saints in the matter of personal ownership and skillful working of small farms is contained in a new book, *City Homes on Country Lanes—Philosophy and Practice of the Home-in-a-Garden*," by William E. Smith, recently published by the Macmillan Company, of New York. The part of the book which bears on the work of the Latter-day Saints will be of wide interest not only to members of the Church, but to their friends everywhere. It is as follows:

"In searching for a key that might unlock the door to the land in the interest of all elements of our people, some eyes were turned toward Utah, which has enjoyed an uncommonly successful colonization experience since July 24th, 1847, when Brigham Young and his little band of hunted fugitives emerged from the mouth of Emigration canyon and entered upon the founding of a great State, whose cornerstone was the little irrigated farm. Here, for three-fourths of a century, poor men have been coming from all parts of the earth to find jobs, working for themselves and build self-sustaining homes, to become landed proprietors, to share in the co-operative ownership of the store, the factory and the bank. Nowhere else is ownership so widely distributed among the people, or the common prosperity erected on so firm a foundation.

"The achievement can not justly be credited to capital. There was no capital to speak of in the early days when the foundations of the commonwealth were being laid deep in the arid soil. Labor can claim no peculiar credit for the achievement, because men have labored everywhere and always, and have no expectation of ever doing otherwise. 'Thou shalt earn thy bread in the sweat of thy face,' is the Divine command. Utah is a monument to leadership—to a quality of leadership that has been creative and inspiring. This leadership has been generally attributed to the Mormon Church, and justly so. It is often said: 'Yes, the Church could do it, but nobody else could do it.' It is a shallow remark, based on the most superficial knowledge of Mormon institutions. Leadership is leadership; and, great as is the Mormon Church, it is a very small thing when compared to the Government of the United States.

"Many years ago I discussed this subject before a meeting of Boston ministers. One of them arose and asked, in a nasal voice: 'Will you tell me how it happens that after half a century of vigorous prosecution on the part of the government these Mormons are growing faster and prospering more than ever before?' I replied: 'That is a very easy question. Your church, I assume, offers the prospective convert a halo in the next world. Now, the Mormons offer him three square meals a day in this world, with a halo in the next world thrown in for good measure. It is a proposition that has appealed to a good many people—especially among the landless, half-hungry people of Europe.'

"The fact is, whether it happens to be agreeable to you or not, Brigham Young was an empire builder—a captain of industry, an organizer of prosperity. His policies proved so satisfactory to all concerned, including the treasurer of the Church, that they have been continued by all his successors down to the present hour. His emblem was an eagle with open beak and outstretched wings, standing on a beehive. 'Fit emblem,' said Joseph Cook; 'rapacity preying upon industry!' Another shallow comment. Joseph Cook is nearly forgotten. Brigham Young looms larger with the passing of the years. Whatever his errors—and the attempt to establish polygamy under the American flag was an error, now admitted, officially reversed, and practically abandoned—250,000 happy and independant homes will plead for him in trumpet tones at the Throne of Grace.

"For many years I have been saying that what this country needs is a Mormon Church—without Mormons. I mean a policy of the Federal Government that shall do for all our people in the future what the Mormon Church has been doing for its own. It has not financed its people, except temporarily, and in a very limited way. What it did was to create a system that would enable the humblest settler to proceed in the light of the highest available intelligence. This intelligence, in the early days, consisted of the

shrewd common sense of the founder and the very able men by whom he was surrounded; many, like himself, drawn from the best strain of New England blood. In later years, this intelligence took on a scientific cast through numerous schools and universities.

"Intelligent leadership was supplemented by a humane and statesmanlike policy of government. No settler was left to shift for himself, nor allowed to enter upon the adventure at anything less than the best place that could be found. No one was permitted to exploit him in the price of land—(for the most part they were able to obtain free public land)—nor in the price of water for irrigation. In fact, Utah is one of the few States where no one ever dreamed of trying to make merchandise of the melting snow and falling rain. Irrigation was purely a co-operative undertaking at first, as much as the dikes of Holland. It was the first and most essential provision for the common welfare. Men shared the benefits and the burdens equitably. Out of this initial co-operation grew a whole fabric of co-operative industry.

"The only valid claim that I know against the system is that it requires is beneficiaries, so far as the law could be enforced, to pay tithing, or ten per cent of their gross returns to the Church. It always seemed to me that was purely a personal matter between the payers and the payee, and that the loyalty of the vast proportion of the payers must fairly be accepted as the complete vindication of the payee. At any rate, this feature is only incidental to the system; it signifies nothing when we come to consider the application to the national life of this great and tried principle of leadership by the Government that represents us all."

A FAIR AND TRUTHFUL STATEMENT.

A Scotch gentleman who has recently been to Salt Lake City, and since his return has lectured on Utah and her people, using lantern slides in illustration of his subject, writes as follows to the Editor of the *Star*: "I gave two lectures, one four miles from here, and last Saturday night in the pavilion, which has electric light, and did full justice to the views, which were just excellent. So many have interviewed me since, and all declare the revelation the views gave them. My friend and colleague in the Town Council occupied the chair, and we had quite a good turnout. I have been bantered a good bit with many humorous twits about your Church, but I think I gave a fair account of your work, with the result that I have people coming to my office for information. Just a short time ago I had the Superintendent of Police, to whom I gave the Utah booklet. . . I see by the press that your cause is being grossly vilified, but surely that is being done in ignorance of the real issue for which the Church stands. I told my audience that

after what I had seen and heard, I had the greatest respect for your people, and the city is a standing monument to your industry and ability."

FROM THE MISSION FIELD.

Release.—Elder William L. Wyatt, traveling Elder in the Sheffield conference, was honorably released, January 27th, 1922, and sailed per s.s. *Empress of France*, the same day.

Branch Organized.—Sunday, January 22nd, 1922, President Fred R. Morgan, Elders Cyril K. Munk and Rex Sutton organized the Newport branch of the Welsh conference, with George Henry Tazewell, president; Thomas Tazewell, first counselor; and Agnes Fanny Tazewell, clerk.

Social.—On Thursday evening, January 12th, 1922, the Grimsby branch Sunday-school gave a most enjoyable social in Thrift Hall. An excellent program was rendered by the children and by various adult members and friends. Refreshments were served, and many delightful games played. A present was given to each scholar. About one hundred and fifty persons were present.

Arrivals and Appointments.—The following missionaries arrived in Liverpool, January 22nd, 1922, and were appointed to their respective fields of labor as follows: Joseph A. Orgill, Mills, Utah, Manchester conference; Guy A. Poulsen and Elizabeth K. Poulsen, Twin Falls, Idaho, London conference; William Kunzler, Willard, Utah, Walter H. Butikofer, Idaho Falls, Idaho, Frank D. Evans, Mathew H. Cannon, Paul E. B. Hammer, George J. Heinerman, of Salt Lake City, Utah, Serge C. Ballif, Preston, Idaho, Clyde H. Wilcox, Farmington, Utah, LeRoy Bunnell, Provo, Utah, Albert K. Aebischer, Logan, Utah, Anton L. Skankey, Logan, Utah, Wilford O. Ridges, Jr., Ogden, Utah, Swiss and German mission; Paul L. Gregersen, Pocatello, Idaho, Danish mission.

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EDITED, PRINTED AND PUBLISHED BY ORSON F. WHITNEY, 295 EDGE LANE, LIVERPOOL:

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.